



# A newe

Booke, Conteyninge

An exhortaciō to the sycke.

The sycke mans prayer.

A prayer with thankes, at the  
purification of women.

A Consolacion at buryall

Colossi.iii

¶ Whatsoever ye do in worde or  
deede, do all in the name of the Lord  
Jesu, and geue thankes vnto God  
the father by hym.

AN. D. FELIX IIII.



7

# An Exhorta<sup>n</sup>

tion to the sycke.



Early beloued, for  
as moch as þ mer-  
ciful hand of God  
is layde vpon you  
by thys syckenes,  
I beseeche you to be meke, and  
patient in sufferinge of þ same  
And fyrst, call to youre mynde  
þ this syckenes hath not chaũ-  
ced to you by any casualtye or  
myssfortune but by þ Determy-  
nate counsel pleasure & hande  
of almighty god. For he is the  
lord that maketh bothe sycke  
and hole, & that hath þ power  
of lyfe & death, nether can any  
man resyste hys wyl and plea-  
sure. The Lord kyllethe, and 1. Reg. 1.  
the lord geueth lyfe, he leadeth

A.ii to



Job, i

Roma. iii

An exhortacion  
to the graue, & bringeth backe  
agayne, therfore yf we receyue  
health at the lordes hand, why  
shoulde we not alsoo take hys  
hande in this his most gentyll  
visitation: Saye you therfore  
with patiente Job, þ lord gaue  
me health, and the lord hath  
taken it away agayne, it hath  
chaunced to me as the Lordes  
wyl is, blessed be the name of þ  
lord, Consider, God is a father  
to al hys creatures. But most  
speciallye to thē that beleue in  
Christ, as S. Paul saith, ye ar  
al þ sonnes of god, for asmoch  
as you haue beleaued in Iesu  
Christ. For al ye that are bap-  
tised, haue put on christ seying  
thē þ god is our father, doubt  
les he taketh care for vs, yea he  
is oure good & louinge father  
and



to the specke

and doubtles he wyll dwell w  
us as with his owne childzen,  
What father is that that ppy  
eth not his owne childzen, that  
loueth thē not, and that careth  
not for them? Therfore these  
troubles of sykkenes and such  
other crosses as God now laye  
th vpon you are no tokēs of his  
wrathe or y he reprouethe you  
or casteth you from him, but ra  
ther are manifest tokens of his  
loue and fauour toward you  
For y holy scriptur sayth, whō  
the lord loueth hym he chaste  
neth & correcteth, for he chasty  
neth euery sonne that he recea  
ueth. Take you therfore this  
crosse of sykkenes, y god hathe  
layde vpon you, and wythe all  
mekenes and pacyence folowe  
Christ, seyng you wyl to y wyl  
A.iii of

Heb. xii. xiii

An exhortacion

of god geue fayth whiche shall  
ende thys syknes as shall be  
most expedient to hys glozy &  
your saluacion. Call to minde  
those manyfolde mercyes that  
God hath shewed you from  
your youth howe he hath kept  
saue and defended you and e-  
uen at all tymes shewed hym  
self a gentle and a merciful fa-  
ther to you perdonynge & for-  
geuyng all youre synnes. And  
be you sure that he is no chaū-  
gelynge but you shall nowe at  
thys your great nede fynde in  
hym the very same mercye and  
fatherlye goodnes to saue, de-  
fende, & kepe you from al euil.  
Secondarely, where as youre  
cōscience accuseth you greuous-  
ly to haue offēded the maiesty  
of god and to haue ben disob-  
dyent

to the specke

Oient to al hys holy commaun-  
dementes, you shal geue þ̄ glo-  
ry to god and confesse yowr sin  
to the lord, as David cōseleth  
you. And so þ̄ lord wyl forgeue psalm, 1.  
you thee vngodlynes of youre  
herte for a troubled spirite is a  
sacrifice to god, God dispiseth psalm, 1.  
not a meke and a contrite hart  
for the lord sayth what holere ezechi, 18.  
so euer the synner repentethe  
hys synnes, I wyl no more re-  
membere the. Thys mercy doth  
the lord shew vpon vs not for  
oure merites (for we ail synne  
dayly and offend many waies)  
but for his great mercy and of  
hys owne greate goodnes, he  
pdoneth vs, as he saithe, I am  
he, euen myne own selfe am he  
(sayth the lord) that putteth a-  
waye thine iniquitte for myne eclay, 43.

A.iii. own



An exhortacion

ephe, i

4. corin, i.

apoca, ic

acta, iiii.

owne honour, & I wyl nomore  
remembre thy synnes. God for  
his exceeding mercy wherwyth  
he hath loued vs, hath geuen  
hys well beloued sonne Iesus  
Christ to suffere deathe for vs  
by whom we haue redemption  
thzough his bloud, nameli, the  
forgeuenes of synes. The lord  
Iesus Christe is made of God  
vnto vs wysdom, ryghtuous-  
nes sanctificatiō, and redemp-  
tion, so that he that reioycethe  
shoulde reioyce in the lord, his  
name is Iesus, for he shal saue  
his people from theyr synnes,  
he is thee Lambe of God that  
taketh away the synnes of the  
world whych hath loued vs &  
washed vs from our synnes in  
hys owne blood. Neyther is  
ther any saluatiō in any other  
name

to the spcke

name vnder heauen geuen vn  
to men where by wee muste be  
saued, thys is y<sup>e</sup> one medyatō<sup>r</sup> 1. Timo 1  
betwene god and man euē the  
man Iesus ch<sup>r</sup>ist, whych gaue  
hym self to be the raunsum fō<sup>r</sup>  
all men, he is oure ryghtuouse  
aduocate befo<sup>r</sup>e the father and  
the obtainer of grace, fauour &  
mercy fō<sup>r</sup> our synnes, and not  
fō<sup>r</sup> our synnes onelye, but also  
fō<sup>r</sup> the synnes of all the worlde  
Beue therfo<sup>r</sup>e most hartty thā<sup>s</sup> 1. Johā 2  
kes to god fō<sup>r</sup> this his great &  
excedyng mercy and earnest  
ly cleue by faith vnto his most  
holy p<sup>r</sup>omysse, and in the fayth  
of the same, quiet your cōsciēces  
beyng assured y<sup>e</sup> neyther synne  
deth, hel, dyspay<sup>r</sup>, deuyl o<sup>r</sup> dam  
nactō can any thing at all hurt  
you: fō<sup>r</sup> ch<sup>r</sup>istle hath overcome  
and

**An exhortacion**  
and conquered them and geue  
you the victorie throughe his  
blessed death and passiō. Come  
therfore w<sup>th</sup> faith vnto þ<sup>e</sup> throne  
of grace for so shal you obteyn  
mercy and grace at this tyme  
of your nede.

Thyrdly, as God in Christe  
hath forgeuen you þ<sup>e</sup> great of-  
fences done against hi, so take  
hede that you for christes sake  
forgiue al thē that in thought  
word, or dede haue in any wyle  
offended you, that you may be  
foud the synriere sonne of god  
and folower of your heauenly  
father whose mercy hath frely  
forgiuen you your offences, al  
so yf you cā remembre that you  
haue offended or hurt any mā  
see that you do aske forgiue-  
nes and to youre power make  
hym



to the lycke

hym amendes.

Fourthly, seing God now of  
lykelyhode wyll call you from  
these worldly gooddes & whych  
he hath committed to you as a  
stuard ouer them, appoynt the  
some where therfore (as you  
can) to some deuout and godly  
bles dysposing them by youre  
testament to paye your debtes  
to restore, yf you haue take any  
mans gooddes wrongfully or  
defrauded anye man, to helpe  
your wyfe, chyldre, seruautes  
that haue take paynes for you  
in labourynge to gette those  
gooddes. Appoynte also some  
part of the (as may be spared)  
to those good dedes of charite  
that goddes worde requyren  
of you, as to geue meate to the  
hungry, Drynke to the thyrstye,  
to

**An exhortacion**

to cloth the naked, to comforte  
and helpe the sicke persons, to  
redeme and succour poore pri-  
soners, to amend hygh wayes,  
to marry poore maydons, and  
to bringe vp poore fatherlesse  
childre, to help poore widowes  
in their necessite, doubtles the  
se woꝝkes ar hyghly excepted a-  
foze god, as al þe scripture wit-  
nesse the, and Chyriste hym selfe  
sayth, what soeuer ye do to the  
leaste of these my bꝛethꝛen, ye  
do it vnto me. These are thee  
woꝝkes of godlynes whych S  
Paul sayth, haue a pꝛomes to  
be rewarded both in thys pꝛe-  
sent lyfe and also in the lyfe to  
come. I pꝛytely, where as youre  
mynde is pensyue and careful  
foz your wyfe & childꝛen, quiet  
your selfe and remembꝛe that  
they

**Mat. xv.**

to the spcke

te they also are goddes chylde.  
to Who taketh thee care of the &  
t- careth tenderly for them, as p  
s, scriptur saith. God is a father psalm. 9  
o to the fatherles chylde, and a  
e Defender to p desolate widow:  
s It is his goodnes that hath e-  
e uer hytherto kepte and defen-  
a ded them, and that shall neuer  
= forsake those that loue & feare  
e hym. Admonyshe them there-  
e fore fatherly p after poure de-  
e parture they study dyligently  
to feare and drede god, and to  
lerne to know and do hys god  
ly wyl and commaundemente  
& in all theyr affayres and bu-  
synesses chiefly to seke p kyng  
dom of god, and to deale true-  
ly, rightuously and mercifully  
w al theyr euen chryste, then by  
goddes grace & pomes meate  
bynke



**An exhortacion**

Drynke, rayment, house, landes  
goodes, health, friendshyppe, &  
finally all thynges necessary for  
this transitory life shal by gods  
prouysyon be mynystred vnto  
them, the ryche haue wanted  
and suffered hunger, but so che  
as like the lord shal wante no  
thyng that good is. Comynyt  
thm therfore vnto Goddes  
goodnes & fatherly cure, who  
wyl prouyde for the as he best  
knoweth to be most expedient  
to his glory and theyr saluacion  
Syrtylly cal to mynde this con  
fortable article of cure saythe  
here in we saye I beleue thee  
rplyng agayne of thys body  
to haue lyfe euerlastyng. For  
thys is most certeyne and sure  
that though now accordyng to  
goddes ordynaunce, your body  
turne

to the sycke

turne to y<sup>e</sup> earthe from whence geneti, iii  
it was takē, as all our bodyes  
muste, when it shall please god  
to cal vs, yet shall it be layd by  
for you in hope of that blessed  
resurrection whych is to come  
to al those that beleue in Iesu  
Christ, for we loke for our saui  
our from heauen euen the lord  
Iesu Christ, which shall shape  
& make agayn those our wret-  
ched bodfes that they maye be  
like to his gloriouse bodi accor-  
dyng to the power where by he 1. Cor. i. vi  
is able to subdue al thynges, vn-  
to hi self: for lyke as god hath  
raysed his sonne Christe from  
death so those y<sup>e</sup> slepe in Christ  
shall god rayse vp agayn wyth  
Christ, for Christ hath promys-  
sed to vs this resurrection say-  
inge: All y<sup>e</sup> my father geuethe  
to me

An exhortacion

**Iohā. vi.** to come, & all come to me, & he  
that cometh to me, I wyl not  
caste hym forth agayne. For I  
came downe frome heauen not  
to do myne owne wyl, but bys  
wyl that sent me, and this is  
the wyl of the father that sent me  
that I should lose none of all  
he hath geuen me, but that I  
should raise them vp agayne  
at the laste daye. And this is  
the wyl of hym that hath sente me  
that euery one that seeth the  
sonne & beleueth in hym should  
haue lyfe everlastinge, and I  
wyl raise hym vp agayne at  
the laste daye. And agayne Christ  
sayth, I am the resurrection &  
lyfe, he that beleueth in me al  
though he were dead, yet shall  
he lyue, and whosoever lyueth  
and beleueth in me, he shall ne-  
uer



to the sycke.

uer dye eternally. Finally ther  
foze set your hart to desire this  
eternal lyfe promised of Christ  
in that heauenly place where  
Christ is sittyng at the right  
hande of God in loch toyne and  
glozy as neuer shall haue ende  
For thys is þ hope of our chri-  
ste religion þ when our bodyes  
ar desolued our soules shall, w  
Christ, haue þ heauenly blesse  
and eternall felicitye and at the  
last daye oure bodyes shall be  
gloztously rayled vp by christe  
so that both in body and soule  
we shall receyue that heauenly  
inheritaunce that god hath oꝝ  
deyned for his elect, where ney-  
ther shall be hunger, thyrst, cold  
sorrow, syckenes, noꝝ nen other  
mysery oꝝ infyrmyte: but euer-  
lasting ioy, peace, concord, and  
B.i. blessed

**An exhortation**

bleſſed reſte. For theſe þ þ loꝝb  
haue redeemed ſhall come a-  
gayne yea they ſhall come into  
lyght laudynge and prayſynge  
the loꝝd, & euerlaſtyng mꝝth  
ſhal be vpon theyꝝ heades, they  
ſhal haue ioye & mꝝth, ſorrowe  
and ſyghynge ſhal flee from the  
foꝝ the eye hath not ſene, noꝝ þ  
eare harde, neyther hath it en-  
tered into the harte of mā what  
God hath prepared foꝝ thoſe þ  
loue hym, Unto this our loꝝde  
god thꝛough Jeſus chꝛiſt be al  
honour and gloꝝy foꝝ euer and  
euer. Amen.

**Psalm, cxx.**

In the loꝝd haue I put my  
truſt, let me neuer be put to cō-  
fuſion: delyuer me in thy rygh-  
teouſnes.

Bowe downe thyne eare to  
me, make haſte to delyuer me:  
And

to the sycke.

And be thou my strōg rocke  
and house of Defēce, that thou  
mapste saue me.

For thou art my strōg rocke  
and my castel.

Bee thou also my guyde, &  
leade me for thy names sake.

Draue me out of the net &  
they haue layd preuely for me  
for thou art my strength.

Into thy hādes I commēd  
my spirite: for thou hast redeē  
med me o lord god of truthe.

Thus quietly in christ (good  
brother) be of good comforte,  
take all thynges at Goddes  
wyl and pleasure. And geue  
thankes to god for al his  
gracious gyftes and  
benefytes.

A 90 C A;  
B.ii.



# The sycke

mannes prayer



O moste gracious  
god, father almighty  
whose strōg power  
passeth al thinges  
whose prudent  
prouidence prouydeth for all  
creatures : whose bounteous  
goodnes spredeth it selfe ouer  
all, whose exceldyng great mer-  
cy profereth it selfe to al repē-  
tant sinners, whose charitable  
trueth is all wayes sure and  
stable. I thy poore seruaunt do  
humbly beseeche the in this my  
greate syckenes and dystresse,  
mercifully to loke vpon me, w<sup>th</sup>  
the eyes of thy pytie & graunt  
me grace, that I may earnestly  
consyder w<sup>th</sup> my selfe & this  
my

**The sycke mans prayer**  
my syckenes hath not chaūced  
to me by casualtye or mysfor-  
tune but by thi foreknowlege,  
permyssion, and Determyneate  
pleasure: for it is thou lord &  
makest sycke and whole & hast  
power of lyfe & deth, neyther  
can any creatur resyst thy wylle  
& plesur. In cōsideraciō wher-  
of I most hartely pray & of thy  
fatherly pitie, to tender my hū-  
ble request and petition which  
is, that thou wylte vouchesafe  
to graunt me the gifte of meke-  
nes and pacience in sufferinge  
of this thy sonde, and & I may  
wyth hart and mynd say wyth  
the holy man Job: yt we recep-  
ued health at the lordes hand,  
why thou'd not we also take in  
good worthe hye moste gentyl  
visitation. The lord gaue me  
B.iii. health

Job .ii.

A fycke

health and the lord hath taken  
it away agayne, it hath chaun-  
ced to me as þe lordes pleasure  
s, blessed be the name of þe lord  
Braunt me also most merciful  
father, that I may fully be per-  
swaded þe this syckenes, whych  
thou haste layd vpon me is no  
token of thy anger and wꝛath,  
neyther that thou caste me  
away from the, but rather, þe it  
is a sure tokẽ of thy great loue  
& fatherly fauoure toward me  
foꝝ þe holy scripture sayth, whõ  
the lord loueth the same he coꝝ-  
recteth, & he chasteneth euerye  
son þe he receyuethe: Doubtles  
thou art father to all vs, that  
art thyne elect, and dost tender  
our afflictions moch moze thã  
any natural father doth foster  
and nurysh the hys owne yonge  
babes,

Hebze, xii:



mans prayer.

habe s. And what father is it þ  
pitieth not his owne chyldren:  
that loueth them not: þ careth  
not for thē, yf natural fathers  
do thus. how moch moze thou  
which not only art called, but  
also art in dede, þ father of mer  
cy and god of all comfozte and  
consolatiō. Thou therfore bea  
test me wyth thys thy rodde of  
fatherly coꝛrection, not to thee  
intente to cast me cleane out of  
thy fauoure, but bycause thou  
woldest thereby nourture me &  
reclayme me. ffirstly, to the per  
fyte repentance of al my syn  
nes. Secondly, to be moze cir  
cūspect of godly lyfe hereafter  
Thyrdly, to cōsider that I am  
mortal and shal dye. Forthly,  
to exercyse my faith in thy god  
ly promyses. fiftely, to try me  
B. iiii whether

A sycke.

Whether I wyl be paciente in  
aduersitie. Strytly, to make me  
abhoze the vayne pleasures of  
this lyfe. And fynally, with fer  
uente and continuall desyre to  
long for lyfe euerlasting. More  
ouer I moste humblye beseeche  
the, vouchsafe to strengthe me  
and encrease my faith, hope, cha  
rite, patience, and spectally fer  
uent loue toward the. For cer  
teyne it is, that to them þe loue  
god, al thynges shal happē for  
the best. Whether it be prospe  
rite or aduersite, helth or sycke  
nes, lyfe or death. Wherefore I  
submyt me wholly to the: and  
fully surrender and resygne al  
my wyl, to thy most godly wyl  
and pleasure: which I nothing  
doubt shal ende thys my sycke  
nes, so as shal be moste mete &  
expe-

mans prayer.  
expediente to thyne owne ho-  
nour and glory, and to my  
moste profyte, wealth &  
everlasting saluatiō,  
throughe Iesus  
Christe my  
onely saupour, redemer, aduo-  
cate & mediator which lyueth  
and reygneith wpth the &  
the holye ghoſte, for  
euer and euer.

✠  
A M E R:



# At the puri

fication of churchynge  
of women.



Almighty and mer-  
cyful father which  
of thy bountouſe  
goodnes haſt ma-  
de my wombe fruteful & of thy  
gracious bleſſing haſt created  
in me a reaſonable creature, I  
moſte hartelye thanke the, not  
only for this thy gracious giſt  
but alſo for þ thou haſte at all  
tymes ſyns I conceived, pre-  
ſerued me fro al peryles both  
of ſoule & bodye, haſt ſo mode-  
rated all my nyppes, pynches,  
thowes, & pāges, that I haue  
hether to ryghte well eſcaped  
them. I knowlege (O lord) þ  
juſtly

At the purification

Iustly for our yntful transgressi-  
on of thy commaundementes,  
thou saydeste to the fyrste wo-  
man and in her to al vs. I wyl  
increase thy sorow, when thou  
arte wythe chyld, wyth payne  
shalte thou brynge fourthe thy  
chylde. Al our paynes ther-  
fore þe we suffer in this behalfe  
ar none other thing, but a wo-  
thy crosse and punishmēt layd  
vpon vs by thy ordinaunce, to  
the which wyth harte & mynde  
I humbly submit me, trusting  
surely and being fully perswa-  
ded in my fayth, þe thou callest  
none vnto peryl and daunger  
but both thou canste and wylt  
it conueniente tyme delyuere  
hem: Thou moste gracypouse  
God hast commaunded vs in  
our trouble, to cal vpon the  
for

gene. iii

At the purification  
for ayde and help, and not one  
ly haste commaunded vs, but al  
so of thy mercyfull goodnesse,  
hast promysed vs good deliue  
rance, saying. Cal vpon me in  
psal .80. the daye of tribulation, and I  
wyl deliuer the. O good lord  
howe greatly do these wordes  
comfort my hart and susteyne  
my sylly soule. Who wold not  
greatly reioyce that knowethe  
certapnly almyghty god to be  
present with hym in hys trou-  
ble, saith not god thus to al vs  
that are hys people? Before they  
call (saythe he) I shall answer  
them, whyle they are yet but  
thynking how to speke, I shall  
heare the, yea, I am wythe the  
in theyr trouble, out of which  
I wyl deliuer them. What com-  
fortable Lord is this? He is  
more



of women.

more redy to helpe, then wee to  
call for helpe, he is more ready  
to geue grace, then we to aske  
it. There was neuer one yet þ  
faythfully asked grace of this  
lord, but he had it, aske saythe  
Christ and ye shal haue: Eue- Jo. 14.  
ry one that asketh, hath: what  
soeuer you shal aske my father  
in my name, he shal geue it vnto  
you: our sautour christ saith  
thys and he is God. And shall  
not I harken to my lordes god-  
des commaundement and pro-  
myse, verely I wyll stycke sure-  
ly vnto it: for sure I am, þ so-  
ner shal heauen and earthe pe-  
ryshe, then goddes promes be  
vnpersformed. For al be it eue- psal, xv  
ry man naturally is a lyer and  
a deceauer: yet is God alwaye  
true and iuste in all hys wo-  
des

At the purification  
Das and promples. I wyl ther  
foze make my sute vnto hym,  
whō I nede not go far to seke,  
foz he is euery where presente  
to his elect & as the holy scrip-  
ture sayth. He is nygh vnto al  
that cal vpon hym saythfully  
And thus wyl I say vnto hym  
father of mercy and God of al  
comfort and consolation I thy  
pooze hand maydē humbly be-  
seche the foz Christ Iesus sake  
and in his blessed & holy name  
that thou wylte vouchesafe to  
forgeue me all my synnes and  
trespaces wherin I haue here  
to foze offended thy godly ma-  
iestie other in thought, consent  
delectation, word, oz dede, and  
that thou wylte here after du-  
ringe my lyfe, mercyfully pre-  
serue me from that transgressi-  
on

of women.

on of thy commaundementes  
and dayly encrease i me perfect  
repentaunce for my synnes, a  
sure purpose of amendement  
of my lyfe, and a dyligēt study  
to walke in thy commaunde-  
mentes. Increase in me also a  
lively fayth, a sure hope, an ad-  
dente and loupnge charyte en-  
grat in me humblenes of hart  
wekenes of mynde, cleanes of  
consciēce. Graunt that I may  
be wyse, sadde, sobre, dyscrete,  
circūspect & wel aduysed in all  
sayinges and doinges, & that  
I may strongly overcome al  
temptations of myne enemies  
the deuyl, the worlde, and thee  
fleshe, and that whether I be  
slepyng, wakynge, eatynge,  
drynkynge, or what soeuer I  
do, al may be to thyne honour  
and



At the purification  
and gloꝝy. Graunt also, that I  
may humbly reuerence & faith  
fully loue mine husband and be  
obedient to al his honest lawe  
ful and godlye requestes, and  
chiefly of al graunt me (o lord)  
that I may feare and dꝛede the  
foꝝ wel assured I am, that loke  
how hygh the heauē is in com  
paryson of the earthe, so great  
is goddes mercy towarde the  
that fear hym. Loke how wide  
the east, is from the west, so far  
hath he set our synnes from vs  
yea, like as a father pitteth his  
owne chyldꝛen, euen so is the  
loꝝde mercyful to them ꝑ feare  
hym. And as touching my de  
lyueraunce of my burthen and  
thy gractous gyft, I am right  
well assured ꝑ vnles thou had  
deste prospered my trauell, all  
womans

of women.

womans helpe and al phyfick  
had bene in bayne but my full  
trust is, that lyke as thou had  
dest created this child in me, &  
dyddest bryeth into it the spyrte  
of life, so at soch time as seemed  
most mete to tht godly maiesty  
thou as thou couldest best, dyd  
dest mercyfully prosper & chyl  
des byrth and my deliuerance  
In consyderatyon whereof I  
humbly beseeche & of thy father  
ly pitte to strengthe me alwaies  
in al soch daungerouse labour  
and trauel, and so susteyne me  
that I may patiently beare al  
my thowes and pāges, and ac  
cordinge to thy pzoines, suffer  
me not to bee tēpted aboue my  
strength but in the myddest of  
my temptatyon, make a waye  
foz me to come out, that I may  
C. i. beare

At the purification

beate it. Increase i me faith (o  
most merciful sauour chriſt)  
that I may constantly beleue  
thy word, which sayest, ye ſhal  
be ſorrowful, but youte ſorrowe  
ſhalbe turned into ioy. A womā  
whē ſhe traueleth hath ſorrowe  
for her howze is come, but whē  
ſhe is deliuered of the chylde,  
ſhe thinketh nomore of the an-  
guiſhe for ioy þ a mā is bozne  
into the world. I beſeche thee  
therfore, in þ dangerous tyme  
of my trauel, graunt me ſpedy  
deliuerance and ioyful behol-  
dyng of my chylde, that I be-  
yng a mery mother may redre  
vnto the, honore, laude, & than-  
kes for thy abundant mercye  
and gracious gyftes and beue-  
fytes. And fynallye, aboue all  
thynges I beſech thy gracious  
good



of women.

goodnes to endue my chyld  
w grace that it maye be one of  
the numbze of thyne elect, bap  
tyled and regenerate in the ho  
ly ghost that at þ yeaeres of dis  
cretion, it may learne to know  
the, & knowing the, may truste  
surely to thi mercy, trusting in  
thy mercy, may hertely loue &  
louing the, may feare to disple  
se the, fearing to displease the,  
may walke & cōtynue in the o-  
bedience of thy cōmaundemen  
tes, and so to atteyne the euer-  
lasting ioye & felicitye througħ  
our lord Iesus christ which  
lyueth & reygneth wth  
the & the holy gooste  
world wythout  
ender

A M E N  
Ctis

# A consola

tion at burypall.



Dearly beloued in  
our sauour Iesus  
Christ, we be now  
gathered together  
to exhybte to the body of thys  
our beloued. A. now disceaied  
thys presente lyfe, the offyce of  
christē buryal. Wherfoze this  
corps now presente admonys-  
sheth vs of thys mortall estate  
wher vnto we fell by the synne  
of thee fyrste man Adam, vnto  
whome was sayde, and in hym  
to euery one of vs: in what day  
soeuer thou eatest the fruit for-  
bydden the, thou shalt dye the  
deathe. Be not wythstandynge  
this commandemēt, dyd eate  
of

genet. 11.

**A consolation at burfall  
of the truit and by that dysobe-  
dience, dyd cast him self and al  
hs hys ofspzing into all myse-  
ry: as hunger thyrst, colde, na-  
kednes, sorow/payn/anguishe  
shame/death/and al other mis-  
fortunes wher vnto our wret-  
ched nature at this day is sub-  
dued. And that most wretched  
is, by this synne he lost, and so  
dyd al that cometh of hym, the  
grace and fauour of god, that  
is to say, þ power to wyl good,  
and to resyst synne, clene voyd  
of al ryghtuousnes, holines/ &  
þ truth of god/ and was made  
prisoner & captiue of Sathan  
vnto al vnrightheousnesse: go-  
uerned and led by the serpente  
and wicked spirit/at his wyl &  
pleasure. Laste of all subdued  
vnto the fearfull and terryble**

**C.iii. ter.**



eph. 4

terrors of a wicked conscience  
to beare the curse & heauy dys-  
pleasure of god, to be the chyl-  
dre of wrath, cast vnder death  
dispayre and dampnation: and  
so subdued to the paynes of hel  
vttely deuyded from the glo-  
ry of god & hys goodnes for e-  
uer: where vnto God had be-  
fore moste benyngly and lybe-  
rallye created hym. Consyder  
therfore, dearely beloued, that  
myserable state of man, & feare  
the lord, whose dyspleasure is  
to heauy for vs to beare, yea I  
say feare hys iudgement, and  
obeye hys most holy word and  
commaundemente. for as S.  
Paul sayth, it is ordeyned and  
inaacted of god, that men muste  
dye: & then shal the iudgement  
come. And Clarias doth teache  
vs

Heb. 9

clay. 49

A consolation at buriall  
vs sayinge. That all fleshe is  
grasse, and al the gloze of the  
fleshe is lyke to the flower of  
grasse, the grasse wythereth a-  
way, the flower falleth, for the  
wynde of the lord hath blowen  
of the leaues of it. Merely the  
people ar grasse, the grasse wy-  
thereth awaye, and the flower  
is fallen, but the woꝛde of the  
lord continueth for euer. This  
to be euen so, we haue dayly ex-  
perience, and thys dead corps  
of oure brother J. nowe prea-  
cheth it befoze our eyes. Where-  
foze let vs not forgette our sel-  
ues, to be euen soche grasse as  
it were earthe, and wee knowe  
not howe sone we shal retorne  
to earth agayn: Secundarely  
lyft vp your myndes and com-  
forte your selues, in the greate

C.iiii me

**A consolation**  
mercy of god sheweth vnto vs  
fo: wher as we in the fyrst m<sup>a</sup>  
roma, v are fallen into all dampnable  
myleries and wickednesse, yet  
God of hys excedynge great  
loue wher wyth he loued vs, e-  
uen befoze the foundatiō of the  
world, hath remoued thys dāp-  
natiō and perpetuall deathe  
by the swete and merciful p<sup>ro</sup>-  
myles of **Mestis**, the woman  
nes sede, that treadethe downe  
the Serpentes head, that is to  
saye, destroyethe the power of  
**Sathan** & dissolueth his wo<sup>r</sup>-  
kes. Thys blessed sede is oure  
merciful sauour & redeemer  
**Iesus Ch<sup>ri</sup>st**, who to saue vs,  
toke vpon hym oure humayne  
nature, in y<sup>e</sup> wombe of that per-  
petual and blessed virgyn **M<sup>a</sup>**  
ry: by his moſte innocent and  
holy



at but all

holy bloud, hath boughte vs  
from al the power and captiui-  
te of Sathā, the fleshe, dispay-  
and dampnatiō. And hath pay-  
ed for vs þe pryce of our redēp- Roma. v.  
tion, and recōcyled vs into the  
fauour of god to be his sōnes,  
obteyning for vs the holy gost  
which is the pledge and earnest  
of our inheritauce, wher vnto  
by þe same holy ghost we be sea-  
led into the day of our redemp-  
tion, and by hym are we sanc-  
tyfied, quykened, moued, and  
made able to all vertu & good-  
nes. And though þe syckenesse,  
disease, dolour, and deathe, re-  
mayneth vpon this synful flesch,  
yet at the same no more damp-  
nation for our synne: but at in  
the crosse of Chzist sanctyfied  
to our saluatiō to be holy cros-  
les

**A consolation**

**Rom. vii**

**Hebr. 12**

tes layde vpon vs by the good  
wyl of god, to destroy the rem-  
nant of synne, that remaineth  
in our fleshe, that we maye be  
nourtered vnder the hande of  
our most louing father to hate  
synne and wyckednes / and to  
longe for the most blessed enbe-  
ritaunce, whych Christe hath  
bought for vs, by his most pre-  
cious bloud. Thus dothe S.  
Paul interprete those crosses,  
saying. The lord scourgeth e-  
uery chylde that he receaueth  
Agayne, he sayth: when we are  
iudged, we are chastened of the  
lord, & we should not be damp-  
ned wyth the worlde. And as  
concerning the curse of y<sup>e</sup> lawe  
Christ hath redeamed vs from  
it, when he became accursed for  
vs: that by fayth, the blessing  
of

at burfall

of Abraham myghte be gotten  
to so many as beleue. Thy; dly  
we beyng comforted now in  
this benefyte of Iesus Chyste  
let vs cōsider this dead corpe  
both in the former estate of our  
mortalte, & also in 's dignite &  
it hath in chyst: 'For though it  
be for synne subdued by god to  
inprympte: yet is it sanctified in  
the p̄cious and deare bloude  
of Iesus Chyst, at the last day  
to be agayne rayled into euer=  
lastyng gloze, fre from corrup=  
tion, dishonour and weakenes  
beutified with incorruptiō, ho=  
nour, & power throughe Iesus  
Chyst. Wherefore we exhybte  
vnto it as very lyke to a moste  
p̄cious treasure: this charita=  
ble acte of chystē sepulture, tes=  
tifying therby, our hope, of the  
laste



**A consolation**

laste resurrection knowinge þ  
same to be verye laudable and  
acceptable in the syght of god  
& to vs ryght pꝛofyttable. The  
aungell in the boke of Tobye  
Tob. xii, sayth. Whē thou dydest pꝛaye  
faste, and bury the dead, I dyd  
pꝛesent thy petitiōs befoze god  
Howe diligente the aunciente  
fathers were in buryal of the  
Dead it is veryeuidēt thꝛough  
out al the scripture. Fourthly  
we be moch boude to geue thā  
kes to our sautour Jesu chꝛist  
that it now pleaseh hym to be  
to vs resurrectiō and life: and  
to restore to vs agayne the fa-  
uour of god, that we lost in A-  
dam, (foz in Adam we al dyed)  
even so in Chꝛist are we all rꝑ-  
sen agayne, foz Chꝛist sayth. I  
Johan. xi am the resurrectiō and lyfe, he  
that

at barfall

that beleueth in me, al though  
he dye, he shal lyue, and who so  
lyueth and beleueth in me, the  
same shal not dye eternallye,  
Our bodyes are the membyres  
of Chyste, wherefoze, as God  
hath reysed vp Chyist the lord <sup>1. cor. xv</sup>  
and our heade fro death, euen  
so shal he rayse vs vp also tho  
rough his power wherefoze S.  
paul, admonisheth vs, to hold  
and retayn amongst vs, as a  
mong certayn comfortes, this  
article of resurrection, least we  
shoulde mozne ouer the deade,  
as people wythoute hope. For <sup>1. Cor. xiii</sup>  
thoughe nature compell vs to  
lament and shedde teares, yet  
our fayth sayth, y<sup>e</sup> thys bodely  
death is a blessed ende and qui  
et slepe, a chaunge of thys flesh  
into a far better estate, a com-  
fort

**A consolation**

forte of sorowes / a synner of  
sycknes / a recouerer of health  
the last ende of hunger / thyrt  
werpnes / and all other mysery  
and fynally / the entraunce into  
eternal lyfe: **W**herfore derelye  
beloued let vs dayly so set this  
world and all his gloze before  
our eyes / & dispyse it / with  
al the lustes and vanities of þ  
same, we may be ready at the  
**Lozdes** coming / accordinge to  
math: 24: the sayinge of chyst: watche!  
praye / for ye knowe not what  
houre the lord wyll come: whe  
ther in the euenyng, mydnight  
Cocke crowinge / or in the mo  
nyng: least when the **Lozde** co  
meth / he myght fynde you slea  
pinge. **L**oke what I say to you  
math, 24: that say I to al / watche: let vs  
also remembze the folishe by  
gyns



gyns which were not ready in  
theyr lampes, they were exclu-  
ded & shet out. Wherefore wat-  
che sayth Ch:st, ye knowe nei-  
ther the day nor the houre. Se-  
ying then that death cometh so  
sodenlye, let vs euer haue it in  
suspectiō, and according to **1. Cor. 13.**  
**Peters** saying: wayte for y<sup>e</sup> sa-  
uour with holy conuersatiō &  
godlines, let vs lyue godly, ha-  
uynge the feare of God before  
our eyes, louinge wyth whole  
hert/ that lord that so entyrelly  
loued vs/puttyng in hym our  
whole fayth & confydence/woz  
shippynge him in truth and spi-  
rite/inuocatinge and callinge  
vpon his holy name in all our  
trouble/ glorifiēg hym i welth  
and prosperite/ walking in the  
most holy woꝝkes that he hath  
com

Math. 12,

Roma. 13,

commanded, let vs lyue sober  
lye, not onely in eatynge and  
drynkig, but in al our woꝝkes  
auoydyng all vncleanly & vn-  
godly talke, al horrible othes,  
al backbiting and flaundering,  
& all other vyces of our tonge  
fearynge the iudgement, where  
in, of euery ydle woꝝd, we shall  
geue accompt. Let oure dedes  
and couersatioꝝ also be of moch  
sobriete puttig a part al pryde  
disdainfulnes, wꝛath and fury  
vncleane lypynge, and whoꝝe-  
dome, knowynge that wee are  
called vnto sanctificatioꝝ and  
holynes. Let vs lyue iustly, ge-  
uyng to euery man his dute:  
honour to hym honour belon-  
geth: tribute to whome tribute  
is due: cosume to whom cos-  
sume must be payde, let vs pay  
to

to euery man his / oþynge no-  
thing to no man; but one of vs  
to loue another. Job saythe: **I**  
belue that my redeemer lyueth  
and at the last day, **I** muste a-  
ryse out of the earthe, & in thys  
flesch **I** shal be god my sauour  
Being then that we shal come  
to iudgement in the same flesch  
renued, let vs so lyue i this fles-  
che, þ we may with ioye appere  
before our saour. For blessed  
shal they be the, that now mo-  
tify theyr fleschly membris vpon  
eatthe; as whoredome, vnclen-  
nes, vnnatural lustes, wycked  
desires, couetuousnes, dyronck  
shyppe, wycked speakyng. &c.

For the doers thereof, shal not  
enheryte the kyngdom of god.  
Blessed shal then the hādes be  
that now are stretched forth to

Job .xix.

Ecclij

Matth. v

D. i. the



the poore, to distribute to them  
ready meate, drinke, cloth hab-  
bidge, &c.

Blessed shall they the fete be,  
that runne the way of gods com-  
maundementes: that byste the  
specke, bedred blynd and lame,  
&c. Blessed shall they be the hart  
that day and nyght studied &  
lawe of the lorde to fulfyll and  
kepe it. Blessed shall then those  
eyes be, that are turned from  
vanitie: that continually haue  
the feare of God befoze them,  
Blessed shall they al be then, that  
feare & lorde and walke in his  
wayes, for they shall se our sau-  
our Iesus chryst: not vnto the  
a troubler & a cruel iudge: but  
a moste mercifull and benigne  
sauiour, redemer, mediator &  
advocate, moste gentilly and  
mer

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Book